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Oberlin
Theological Seminary

Classical Course

ANNOUNCEMENT

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OF THE

UNIVERSITY OF ILLINOIS

CLASSICAL COURSE

IN THE

Oberlin Theological Seminary.

1894-95.

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290 Elm Street.

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LECTURER FOR 1894-95 IN THE COURSE ON THE CONGREGATIONAL MISSIONARY
SOCIETIES.
New York City.

GENERAL INFORMATION.

GENERAL REMARKS.

Oberlin is situated on the Lake Shore and Michigan Southern Railway, thirty-four miles southwest of Cleveland. It is a pleasant village of 4,300 inhabitants, which has grown up with the College, and has been largely shaped by its influence. People and students mingle freely together as fellow-citizens in the same community; they worship in the same churches; and are governed by the same principles of propriety and public order. The Sabbath congregations are very large and the choirs full—numbering from one hundred to one hundred and fifty singers in each church—and the people feel that through the fourteen hundred students associated with them their spirit and habits and views are to influence multitudes abroad. The theological students stand in a very important relation to the members of the lower departments, and to the churches with which they worship. The religious tone of the College and of the community depends largely upon their influence. They are teachers in the Sunday-schools of the two large Congregational churches, and, besides, assist the College students in maintaining Sunday-schools in country school-houses and small churches in the vicinity. Such responsibilities cannot fail to react favorably upon the students themselves, by giving them a large acquaintance with their work, and preparation for it.

COUNCIL HALL.

The Theological Building (named in commemoration of the first meeting of the National Congregational Council, in Oberlin, in November, 1871, on which occasion the corner stone was laid) provides rooms for sixty students, half of whom may room singly. Each suite of rooms (consisting of study and bed-room, separated by folding doors) is completely and comfortably furnished, and heated with hot water. The building has recently been fitted with modern toilet conveniences.

The incoming Senior and Middle classes will draw lots for the choice of rooms, on Wednesday of the week preceding Commencement. Those who propose to enter the Junior class may make application for rooms at any time after March 1; and as soon as the Senior and Middle classes have made their selections, they will be allowed to choose, or assignment will be made to them, *in the order of their application*. Students who have engaged rooms in the building should claim them as early as the opening day of the semester, or, in case of necessary absence, should inform Professor O. H. GATES; otherwise the rooms are declared vacant.

Churches that have furnished and named any of these rooms, will have the privilege of reserving them, upon due notice given, for the use of the members of these churches who are, or who are to be, members of the Seminary.

LIBRARIES AND READING ROOMS.

The Libraries connected with the College number about forty thousand volumes, of which fifteen thousand would be required in any theological library. These are

made doubly valuable to students by the card catalogue and a complete system of classification. The Reading Room is well furnished with the best religious newspapers, and with the principal Monthlies and Quarterlies. Spear Library, containing these collections, is open daily from 7:15 to 11:30 A. M., and from 12:30 to 4:30 P. M.

The students maintain, in addition, a Reading Room in Council Hall, which is open during the day and evening.

THE SEMINARY YEAR.

The Seminary year of thirty-two weeks is divided into two semesters by the Christmas vacation of two weeks.

The Faculty will meet the new students, and any others who may wish to consult them, in Council Hall Wednesday, the opening day of the year. All students are expected to be present at the first public exercise, which is Chapel Prayers, at 4:30 the same afternoon. Registration is attended to Wednesday afternoon and Thursday morning before 9:30. The opening lecture is delivered in the Chapel of Council Hall at 9:30 A. M. of Thursday.

In the second semester, registration occurs Wednesday the opening day, and recitations begin Thursday morning.

EXPENSES AND BENEFICIARY AID.

No expense is incurred for instruction, for the use of the library, or of the public rooms. The price of board in Oberlin is from \$2 to \$3 per week; or from \$64 to \$96 for the thirty-two weeks of the Seminary year. The expenses of heating and caring for the rooms, and other incidental expenses for the care of Council Hall are charged

to the students. This bill, for those rooming in the building, is \$14 for the first semester, payable on the opening day of the semester, and \$16 for the second, payable the second Wednesday of February. For those rooming elsewhere the fee is \$5. The *necessary* living expenses of the year need not exceed \$100.

The Congregational Education Society is the regular channel of the benevolences of the churches to theological students, who may receive help from it to the amount of \$75 each annually. Additional help will be granted, when necessary, from scholarships and funds contributed by friends of the Seminary, in varying sums as may be required, \$75 per year being the ordinary limit.

Pecuniary aid is not given to students who marry during their course of study.

Attention is called to the comparatively low cost of living in Oberlin, which renders the student less dependent than he would be elsewhere upon beneficiary aid. While no candidate for the ministry, however self-reliant he may wish to be, should hesitate to accept such appropriations as he really needs to enable him to obtain the best possible preparation for his future work, yet *it will afford him legitimate satisfaction to know that his education imposes on others the least possible cost.*

SCHOLARSHIPS.

The Seminary has the following scholarships for the assistance of students. Additional scholarships are greatly needed. The friends of ministerial education are earnestly urged to contribute for this object.

Jennie M. Rosseter Scholarship, \$1,500.—Founded by Mrs. Caroline H. Rosseter, of Great Barrington, Mass.

John Morgan Scholarship, \$1,000.—Founded by Mr. William Hyde, of Ware, Mass.

Butler Scholarship, \$1,000.—Founded by Mrs. Mahala Butler, of Winchendon, Mass.

Painesville Scholarship, \$1,000.—Founded by the Congregational Church of Painesville, Ohio.

Lemuel E. Brooks Scholarship, \$5,000.—Founded by Miss Harriet E. Brooks, of Churchville, N. Y., in memory of her father, Rev. Lemuel E. Brooks, "to aid needy and deserving students preparing for the ministry."

Finney Scholarship, \$1,250.—Founded by Mrs. Caroline Phelps Stokes, of New York City, for a colored student preparing for missionary work in Africa.

Sandusky Scholarship, \$1,000.—Founded by the Congregational Church of Sandusky, Ohio.

Miami Conference Scholarship, \$1,000.—Founded by the Churches of the Miami Conference of Ohio.

Tracy Scholarship, \$1,250.—Founded by Mrs. F. E. Tracy, of Mansfield, Ohio.

Leroy H. Cowles Scholarship, \$1,250.—Founded by Mr. J. G. W. Cowles, of Cleveland, in memory of his son, Leroy Hervey Cowles.

McCord-Gibson Scholarship, \$1,000.—Originated in bequests.

Anson G. Phelps Scholarship, \$1,000.—Founded by Mrs. Olivia E. P. Stokes, preference being given to colored students.

Oberlin Second Church Scholarship, \$1,000.—Founded by the Second Congregational Church of Oberlin.

Oberlin First Church Scholarship, \$1,000.—Founded by the First Congregational Church of Oberlin.

CORPORATE NAME.

The Theological Seminary is under the care of the Trustees of Oberlin College. All notes, deeds, or bequests designed for the Seminary, should be made to the Board of Trustees of Oberlin College for the various uses of the Theological Seminary.

✍ Letters of inquiry may be directed to the Secretary of the Faculty, Prof. E. I. BOSWORTH, Oberlin.

OPPORTUNITIES FOR SELF-HELP.

These opportunities are so numerous, and the necessary expenses of living are so small, that many of the students are able and disposed to earn a large part of their support, without serious interference with their studies.

Some are employed as teachers in the Academy connected with the College. This work is carried on under the supervision and counsel of the Principal and College Professors, and is especially attractive to those who may be preparing themselves for the teacher's profession; also to any one who would like to bear an active part in the religious work of the Institution. The amount received for teaching an hour each day exceeds the cost of board.

Many vacant pulpits in the vicinity are supplied by students. Opportunities for preaching are sufficiently numerous. During the past year about fifteen churches have been regularly, and as many occasionally, supplied

by students of the Seminary. In many instances students are tempted to consume time and strength in preaching that should be devoted to their theological studies. The Professors earnestly advise all, except members of the Senior class, not to undertake the work of supplying pulpits during the terms of study. No member of the Junior class will be expected to supply pulpits, even occasionally, during term time, without permission of the Faculty; and no member of the Middle class, without similar permission, may assume the stated and regular supply of any church. Those who feel obliged to do so for the purpose of meeting their expenses are assured that such provision will be made as will make this extraordinary labor unnecessary.

During the summer vacation of four months, all members of the Seminary may supply vacant pulpits in Home Missionary and other fields. Abundant opportunities for such service are likely to be offered in Ohio and the Northwestern States, affording not only useful experience in pastoral work, but also essential addition to the student's pecuniary resources.

INSTRUCTION IN VOCAL MUSIC.

The best of facilities for musical cultivation are offered in the Oberlin Conservatory. The presence of both young women and young men in the College renders possible such choruses as are elsewhere found only in large cities. There are large choirs in the churches; there are classes in choral singing free to all members of the Seminary; the Musical Union, numbering about 200 voices, holds weekly rehearsals and gives two Oratorio concerts each year. Special attention is paid to Church

Music, and such instruction and practice given as will prepare ministers to lead the singing in social meetings and render them capable of dealing intelligently with those in our churches who are responsible for the service of song. The frequent musical entertainments which are given by the Conservatory afford to the theological student a rare opportunity for cultivating a musical taste.

GENERAL EXERCISES.

The students of all departments meet for Prayers in the College Chapel, Mondays, Tuesdays, Wednesdays and Fridays at 4:30 P. M. On Thursdays at 4 P. M. in the same place lectures are delivered by members of the Faculty in turn, or by some invited speaker from abroad.

The Seminary prayer-meeting is held each Friday afternoon from 3:45 to 4:30, in the Chapel of Council Hall.

The fortnightly Preaching Exercise, attended by the Faculty and students, is described elsewhere.

A voluntary Literary Society is maintained by the students, meeting fortnightly, and affording a valuable means of rhetorical training.

OCCASIONAL ADDRESSES.

The students have frequent opportunity to listen to occasional addresses of great educational value upon topics of practical importance to the minister.

Especially noteworthy during the present year is the admirable series of monthly conferences arranged by the Rev. C. A. Vincent, of Sandusky, upon practical subjects connected with pastoral work. These conferences are

conducted by prominent pastors and have been of great profit to the students. They have thus far been as follows:—

The Minister in the Pulpit, Rev. D. O. Mears, D. D., Cleveland; the Minister in the Study, Rev. H. C. Haydn, D. D., Cleveland; the Minister in the Parish, Rev. H. M. Ladd, D. D., Cleveland; the Minister in the Village Church, Rev. J. R. Nichols, Medina; the Minister in the Institutional Church, Rev. C. A. Mills, Cleveland; Public Questions, Rev. Wm. Knight, Saginaw, Mich.; the Second Service, Rev. C. A. Vincent, Sandusky.

In connection with these Conferences, Mr. Vincent has also in mind plans for the employment of students in pastoral work under the supervision of pastors whose fields lie within easy reach of Oberlin.

Among other special lecturers have been the following: Prof. F. D. Kelsey, Sc. D., President W. R. Harper, LL. D., Rev. W. H. Warren, Rev. D. L. Leonard, Rev. C. C. Creegan, D. D., Rev. H. A. Schauffler, D. D.

THE CLASSICAL COURSE.

ADMISSION AND GRADUATION.

This course is open to students of every denomination. Applicants must present certificates of membership in some Christian church, and furnish evidence of such scholarship as will enable them successfully to pursue the studies of the course. A full collegiate education is regarded as constituting a normal preparation for the Classical course. Students will find it of great advantage to be able to read German, as well as the Classical languages, fluently. Those who are not college graduates are expected to furnish evidence of culture, in all essential points equivalent to that which is given by a college course, and are examined upon the following studies, unless they present certificates of having satisfactorily completed them:—

1. Greek (two years).
2. Latin (two years).
3. Logic (Jevons, or a similar Manual).
4. Psychology (Porter).
5. Moral Philosophy (Fairchild).
6. Rhetoric (Whately).
7. English composition.
8. Some elementary science, (as Chemistry or Botany).
9. The General History of Europe since 1453.

The student should seek the *best* preparation possible, and not the least that is acceptable. Students coming from

other theological seminaries in which a similar standard of scholarship is maintained, will be received *ad eundem* on presenting evidence of good scholarship and honorable dismissal; and any applicant will be admitted to advanced standing after passing a satisfactory examination in all the studies which have been pursued by the class which he desires to join. Admission to the Senior class is, however, not allowed later than the beginning of the second semester.

DEGREE.

Students now in the Seminary will receive the academic degree of Bachelor of Divinity upon satisfactory completion of the Classical course.

For students hereafter admitted, the following rules obtain:—

1. Those who hold a degree in course from a recognized college receive the degree *D. B.*, upon satisfactory completion of the Classical course.

2. Others may become candidates for the degree, provided they enter the Seminary without conditions, and state at the time, that they intend to earn the degree.

3. The degree is bestowed upon such candidates upon completion of work as follows:—

a. They must maintain an average of 90 per cent. in the regular work of the curriculum.

b. They must also, during their Junior and Middle years carry as a minimum three hours per week more than is required for graduation; except that those who prefer may do the extra work required in a fourth year of study in the Seminary. The extra work may be chosen from Seminary or College electives under direction of the Faculty.

GRADUATE STUDY.

The numerous electives, some of which are of an advanced character, afford facilities which may be employed by those desiring more extensive study than can be compressed within three years. The Faculty will be glad to arrange a course of such study for any one who may desire. Opportunity for private research under the direction of the Professors will also be afforded.

COURSES OF INSTRUCTION.

In the following descriptions three classes of courses are distinguished:—

1. Courses marked * are *required*. These amount to 684 hours; they cover the subjects most essential to a theological course and must be taken by all.

2. Courses not especially marked are *elective*. They amount in the course of three years to 1,355 hours. From them the student is to select as he desires a number sufficient to enable him to meet the requirement for graduation, which is 1,280 hours.

3. Courses marked † are *optional*. These are recommended to those who have time^s for additional work, as valuable supplements to the curriculum. No credit is allowed for them, as they are not to be regarded as substitutes for Classes 1 and 2. They are courses offered by the College as higher electives for undergraduates, or as graduate work.

OLD TESTAMENT.—Professor GATES.

PHILOLOGY.

Hebrew. See Exegesis.

Biblical Aramaic. *First semester, 1896-97. Sa. 14 hours.*

The principles of the dialect are explained on the basis of Kautzsch's Grammar, and selections are read from Daniel or Ezra. The course is open to those who have taken Hebrew a.

INTRODUCTION.

*Introduction to the Literature of the Old Testament.

Second semester. We., Fr. 36 hours.

This course is designed primarily to present a rapid survey of the contents of the Old Testament books, and each one is expected to read them through as a part of his preparation of the lessons. The problems of Literary Criticism are stated, and while it is impossible to discuss them at length, suggestions are given to guide towards their solution in later study. Lectures are given on various topics of General Introduction.

EXEGESIS.

Hebrew a. *Throughout the year. Tu., We., Th., Fr., Sa. 160 hours.*

First semester. Elementary Hebrew Grammar, with exercises in reading and writing Hebrew. Emphasis is laid in the work of this term upon the phonetic principles which govern inflectional forms.

Second semester. The grammatical work is continued by exercises in syntax and in sight reading; this work occupying one hour a week. Exegetical work is begun, in exposition (*a*) of selected passages from the Pentateuch, with reference to its analysis, and (*b*) of selections from the later historical books, including a study of the history of Israel as illustrated by contemporary records of the monuments.

As the work of the first semester is merely preparatory, credit cannot be given for it unless the whole course is taken.

It is expected that students who desire to be credited with first year Hebrew, taken in College, will continue the study of Hebrew Exegesis at least a year in the Seminary.

*Required.

Hebrew b. The Book of Isaiah. *First semester, 1894-95 and 1896-97. Tu., Th. 28 hours.*

In this and the courses following, no attempt is made to read rapidly, but the aim is by careful and painstaking work to enable the students to form a sound exegetical method which can be independently employed in after years.

Hebrew c. Selections from the Minor Prophets. *Second semester, 1894-95 (36 hours) and first semester, 1896-97. We., Fr. 28 hours.*

Hebrew d. Old Testament Poetry outside of the Psalter; with an Introduction to Hebrew Poetry. *First semester, 1895-96 and 1897-98. Tu., Th. 28 hours.*

Hebrew e. The Psalms. *First semester, 1895-96 and 1897-98. We., Fr. 28 hours.*

BIBLICAL THEOLOGY.

Old Testament Theology in outline. *First semester, 1894-95 (28 hours) and second semester, 1896-97. Tu., Th. 36 hours.*

A required course for those who do not elect Hebrew a.

Messianic Prophecy. *Second semester, 1895-96 and 1897-98. Tu., Th. 36 hours.*

A required course for those who do not elect Hebrew a.

NEW TESTAMENT.—Professor BOSWORTH.

PHILOLOGY.

New Testament Greek. Exercises in reading New Testament or other Hellenistic Greek at sight. *First semester. Sa. 7 hours.*

INTRODUCTION.

*General Introduction to the New Testament. *Throughout the year. Sa. 32 hours.*

The course includes a discussion of the Canon and Textual Criticism. Lectures with assigned readings and examinations. To be taken in connection with New Testament a. below.

Special Introduction to the New Testament.

Lectures and inductive study in connection with the exegetical courses described below.

EXEGESIS.

*New Testament a. The Gospels and the Acts. *Throughout the year. Tu., We., Th., Fr. 128 hours.*

Mark and Acts are read in the class; selections from Matthew, Luke and John are assigned for private reading. Beside the exposition of Mark and Acts special attention is given (*a*) to the grammatical and lexical peculiarities of New Testament Greek; (*b*) to a general view of the synoptic problem; (*c*) to the Introduction to the Gospels and the Acts. Essays are prepared by the class upon topics connected with the work.

New Testament b. Hebrews and the Apocalypse. *First semester, 1895-96 and 1897-98. Tu., Th. 28 hours.*

Exegesis of Hebrews and lectures upon the Apocalypse. In this and the following courses, in connection with the lectures, written paraphrases and essays upon related topics may be required of each student.

New Testament c. Romans and the Pastoral Epistles. *Second semester, 1895-96 and 1897-98. Tu., Th., Sa. 54 hours.*

Introduction to all. Romans is read in class, the Pastoral Epistles are assigned for private reading. Detailed exegesis of

*Required.

Romans including an inductive study of its principal terms and a written paraphrase of selected portions.

New Testament d. Colossians, Philippians and the Catholic Epistles. *First semester, 1894-95 and 1896-97. Tu., Th. 28 hours.*

Introduction to all. Selections are made from the group for exegetical study, and the rest are assigned for private reading.

New Testament e. Thessalonians, Corinthians, Galatians and Ephesians. *Second semester, 1894-95 and 1896-97. Tu., We., Th., Fr. 72 hours.*

Introduction to all. Selections are made from the group for exegetical study, and portions of the rest are assigned for private reading.

New Testament f. The Parables. *Second semester, 1895-96. We. 18 hours.*

Selections from the Parables of Matthew and Luke, designed to illustrate the method of interpreting parables.

BIBLICAL THEOLOGY.

The Teaching of Jesus. *First semester, 1894-95 and 1896-97. We., Fr. 28 hours.*

The Teaching of Paul. *First semester, 1895-96 and 1897-98. We., Fr. 28 hours.*

PREPARATORY GREEK.

Graduates from college courses, lacking Greek, will be admitted on condition of making up this deficiency. For their advantage there have been provided two successive courses of New Testament Greek, taught upon President Harper's method, each continuing daily throughout the year. Both of these courses must be completed before the New Testament exegetical work is begun.

For the year 1895-96 instruction in Preparatory Greek will be given in Oberlin Academy.

CHURCH HISTORY.—Professor SWING.

EXTERNAL HISTORY.

*General History of the Church. a. Through the ancient and mediæval period. b. Pre-reformers and the Reformation. *Throughout the year. Tu., Th., Sa. 96 hours.*

Church History c. Religious Freedom and Toleration. *First semester, 1895-96 and 1897-98. Th., Sa. 28 hours.*

The course treats historically the development of religious freedom and toleration in Great Britain and on the Continent from the Reformation period, and is introductory to the History of the Church in America.

Church History d. History of the Church in America. *Second semester, 1895-96 and 1897-98. Th., Sa. 36 hours.*

HISTORY OF DOCTRINE PROPER.

The method of treatment in this study is that which has come into use in Germany, of tracing in an orderly way the development of Christian dogma, showing the influence of tradition on the one side and of philosophy on the other, upon the completed systems of the Greek and Roman Churches.

History of Doctrine a. *Throughout the year, 1895-96 and 1897-98. We., Fr. 64 hours.*

The subject is introduced by a survey of Greek and Roman philosophy, and Hebrew speculation before and at the time of Christ. The course covers the first centuries of the church, where historical criticism has been most searching, and the first great councils; and concludes with the dying out of original thought in the Eastern Church.

*Required.

History of Doctrine b. *Throughout the year, 1894-95 and 1896-97. We., Fr. 64 hours.*

This course begins with Augustine, without a fundamental knowledge of whom it is not possible to comprehend the development of thought either in Catholicism or in Protestantism. It covers the thought of the Middle Ages and the Reformation period; and concludes with the Westminster Confession.

HISTORY OF MODERN THEOLOGY.

German Theology. *First semester, 1894-95 and 1896-97. Th., Sa. 28 hours.*

This course furnishes an opportunity of studying religion as it is found in contact with the philosophy, literature and political interests of the German people since the Reformation, with special reference to present trends of thought.

Theology in America, especially in the Congregational Churches. *Second semester, 1894-95 and 1896-97. Th., Sa. 36 hours.*

Particular attention is given in this course to the historical sources of colonial theology; to New England theology proper and to the more recent theological movements and tendencies.

Historical Seminar. For the more thorough investigation of historical subjects. *Each semester. Fr. Hour-and-a-half sessions, to count as a three hour course. 96 hours.*

MISSIONARY SOCIETIES.

A course of lectures is delivered each year upon the history and work of some one of the Congregational Benevolent societies, by one of its secretaries.

Such a course was delivered in 1893-94 by the Rev. C. J. Ryder, D. D., of the A. M. A.; another has been given during the present year by the Rev. William Kincaid, D. D., of the C. H. M. S.; in 1895-96 the Rev. Judson Smith, D. D., will lecture upon the history and work of the A. B. C. F. M.

THEOLOGY.

*Systematic Theology. *Throughout the year. Tu., We., Th., Fr. 128 hours.* Ex-President FAIRCHILD.

The course includes the proofs of the Divine existence; the nature and attributes of God; the government of God; evidences of Christianity; the nature and authority of the Scriptures; the nature of obligation; God's moral government; the incarnation, person and work of Christ; the Trinity; sin, regeneration and sanctification; the final state and modern skepticism.

Positive Institutions of the Church. *Second semester, 1894-95. 12 lectures.*

These lectures are given this year by Dr. Tenney and are delivered after the conclusion of the above course. Credit for them is included in the credit stated above.

†The Philosophy of Religion. *Winter term of the College. Tu., Th., Sa. 32 hours.* Professor KING.

John Caird's Introduction to the Philosophy of Religion; Smyth's The Religious Feeling; Lotze's Philosophy of Religion. Study of the texts, discussions and reports on private reading.

APOLOGETICS.—Professor WRIGHT.

*Evidences of Christianity. *Winter term of the College. Tu., We., Th., Fr., Sa. 54 hours.*

Wright's Logic of Christian Evidences. Recitations, lectures and the preparation of essays.

Harmony of Science and Revelation. *Second semester. Tu., Th., Sa. 55 hours.*

The lectures vary from year to year; in 1894-95, the Inductive method of reasoning illustrated by its use in the natural sciences and in determining the canon, text and interpretation of Scripture;

*Required.

†Optional.

in 1895-96, the Origin and Antiquity of the human race; in 1896-97, Comparative Religion.

HOMILETICS AND PRACTICAL THEOLOGY.—Professor CURRIER.

*Homiletics. *First semester, Tu., We., Th., Fr.; second semester, We., Fr. 92 hours.*

The lectures during the first semester are upon the nature of the sermon as a literary production; the different classes of sermons; the principles of their construction; the use of texts; the nature and value of expository preaching; the methods of preparation respectively for the extemporaneous and the written sermon; the particular advantages of each of these methods of preaching; the homiletic habit; and the paramount importance of the minister's pulpit work.

In the second semester the lectures are upon the properties of style suited to the pulpit, and the method of cultivating it; the conditions of success in the ministry; the ministerial spirit; the minister's theme; the method and the range of the minister's studies; and the benefits and the dangers attending the study of models. In connection with the lectures in Homiletics, there are special exercises in sermon-plan making and in extemporaneous preaching for the practical application of the principles of sermon construction.

Practical Theology a. *First semester. Tu., We., Th., Fr., Sa. 70 hours.*

Lectures upon the following topics, viz., the pastoral function of the minister and its importance; Sunday-schools; the pastor's work among the young people; the relation and the duty of the pastor to benevolent organizations; the best methods of training and educating a church to systematic beneficence; the advantages of the settled pastorate; prayer-meetings; revivals; the instruction of religious inquirers and new converts; pastoral visiting; church organization; and ministry to the sick, the afflicted and the poor.

*Required.

Practical Theology b. *Second semester. We., Fr. 36 hours.*

Lectures upon the prevalence of crime, its causes and remedies. The principles approved by the progress of prison reform during the last century.

A series of lectures upon the great preachers of the Church, with the design of indicating important sources of thought and information for sermonic uses, a series of lectures upon special helps for Bible study, religious works of extraordinary value, and the most important works of the most eminent of the old English Divines.

The members of the class, under the Professor's direction, also prepare and read before the class, during this term, elaborate "Studies in Biography," treating of distinguished preachers of the past and the present times; and papers upon important "Pastoral Problems" of the day, discussing various forms of "Applied Christianity."

*Preaching Exercises. *Throughout the year. Alternate Wednesdays. 16 hours.*

These exercises consist of the preaching of sermons, written and extemporaneous; the exposition of selected passages of Scripture, and the reading of Scripture and hymns. They are given before the whole Seminary, and the Faculty criticise them and comment upon them.

Church Polity. *Second semester, 1895-96. 12 sessions.*

A course of lessons in the principles of Church Polity, based upon Ross's Pocket Manual of Congregationalism, with especial reference to the practical workings of American Congregationalism, councils, ministerial standing, etc. A moot council is held, and students are exercised in the various forms of ecclesiastical procedure.

The course is given after the conclusion of "Systematic Theology," and credit for it is included in the statement on page 22.

*Required.

SOCIOLOGY AND ECONOMICS.

Christian Sociology.

Mr. HOLBROOK.

A special course of 20 lectures on Sociology has been given during the year 1894-95, considering the subject both historically and practically, and viewing Sociology more as the art of social control than as a completed science.

In the practical part prominence was given to the study of social problems, including the causes and remedies for poverty. Among the subjects treated under this head was a study of man and his environment. Among the proposed remedies discussed were communism, socialism, nationalism, single tax, charity, strikes, boycotts, arbitration and profit-sharing. The real remedies discussed were agitation, respect for law, improved legislation and labor organizations; and especially all of the educational, moral and religious forces which affect man irrespective of environment and make him superior to it.

†The Distribution of Wealth. *Fall term of the College.*

Tu., Th., Sa. 39 hours.

Professor CARVER.

This course includes a careful study of the modern distributive process, the factors which determine the shares in the products of industry, the laws of wages, interest, rent and profits, and also a consideration of the ethical basis of distribution. A thesis on some approved subject is required of each student. No text-book is used, but each student reads assigned work amounting to from 300 to 600 pages. Lectures are delivered, the students are quizzed and required to make reports to the class on reading that is specially assigned.

ELOCUTION AND ORATORY.—Professor GAYLORD.

N. B.—The statement below describes the work of the department during the current year. It will be modified in details for the year 1895-96, but equivalent courses may be expected.

Seventy hours of work in Elocution will be required, the particular course to be determined for each student by consultation with the instructor.

†Optional.

Elocution Drill. *Throughout the year. Half-hour sessions, Tu., We., Th., Fr. Credited as a one hour course. 32 hours.*

a. Physical. A drill in exercises to secure equilibrium, freedom, economy and harmony of physical position and movement.

b. Vocal. Exercises arranged to give true direction, center, atmosphere and form to the voice. Application to speaking and singing.

c. Mental. A drill in the general forms of mental activity to secure responsiveness, unity and harmony of mental condition and action.

The course prepares the body, the voice and the mind for oratory. Required of those taking the course below.

*Oratory. *First semester, Tu., We., Th., Fr. 56 hours.*

A course in the development of the powers of the orator.

a. Analysis. An oratorical study of extracts from standard literature to secure thought material in artistic form for use in oratory. Practice in paraphrasing.

b. Evolution of expression, based on the principles of the "Emerson System of Education in Oratory." Practice with audiences in order to cultivate thought, feeling, and purpose in both speaker and audience as such. This course brings out the elements of effective expression, such as life, brilliancy, power, suggestiveness, etc. It also gives responsiveness to those in the audience. It is so arranged as to bring progressively into vigorous and harmonious action the expressive powers of the speaker and the receptive powers of the audience. It includes reading, reciting, extemporaneous speaking and debating.

c. A study of the influence of thoughts, feelings and purposes upon audiences.

Pulpit Oratory. *Second semester. Tu., We., Th., Fr. 72 hours.*

Analysis and delivery (prepared and extemporaneous) of Scripture passages, hymns, prayers and sermons; with special at-

*Required.

tention to the influences of religious thoughts and motives upon audiences.

Lectures upon the principles, methods and criteria of education in their application to pulpit oratory.

Open to those who have had "Oratory" or its equivalent.

Private Lessons.

The character and amount of work depending upon the needs of the student.

OUTLINE OF COURSE.

The following scheme assigns to each year the studies deemed most appropriate to it. The required studies should be pursued in the order here indicated, and continuous courses, such as Systematic Theology, should never be interrupted. In the case of electives, such deviations may be made as are necessary in order to meet the needs of those doing special work in particular subjects.

Alternate courses are entered twice below; for further information concerning them, consult the detailed statements already given. It is, of course, not expected that any student will attempt to take all the work presented here. A tabular view of the exercises in the Seminary, giving the hours when they occur, will be found on the last pages.

JUNIOR YEAR.

FIRST SEMESTER. *New Testament a. and *Introduction; *Elocution; *Preaching Exercise; Hebrew a.; Sight Greek.

SECOND SEMESTER. *New Testament a. and *Introduction; *Christian Evidences; *Preaching Exercise; Hebrew a.; Elocution.

MIDDLE YEAR.

FIRST SEMESTER. *Systematic Theology; *General Church History; *Homiletics; *Preaching Exercise; Aramaic (1896); Hebrew Poetry (1895) or Prophets (1896); New Testament b. or d.; Teaching of Jesus, or of Paul.

SECOND SEMESTER. *Systematic Theology; *General Church History; *Homiletics; *Preaching Exercise; *Old Testament Introduction; Messianic Prophecy (1896) or Old Testament Theology (1897); New Testament c. or e.; Parables (1896); Science and Revelation.

SENIOR YEAR.

FIRST SEMESTER. The various elective courses in Church History; *Preaching Exercise; Hebrew Poetry (1895) or Prophets (1896); New Testament d. or b.; Teaching of Paul, or of Jesus; Practical Theology a.

SECOND SEMESTER. The various elective courses in Church History; *Preaching Exercise; Messianic Prophecy (1896) or Old Testament Theology (1897); New Testament e. or c.; Parables (1896); Science and Revelation; Practical Theology b.

CALENDAR.

1895.

Commencement Exercises Thursday Afternoon, May 2.
Address before the Alumni Thursday Evening, May 2.
First Semester Begins..... Wednesday, September 18.
Opening Address..... Thursday Forenoon, September 19.
Winter Vacation Begins Friday Noon, December 20.

1896.

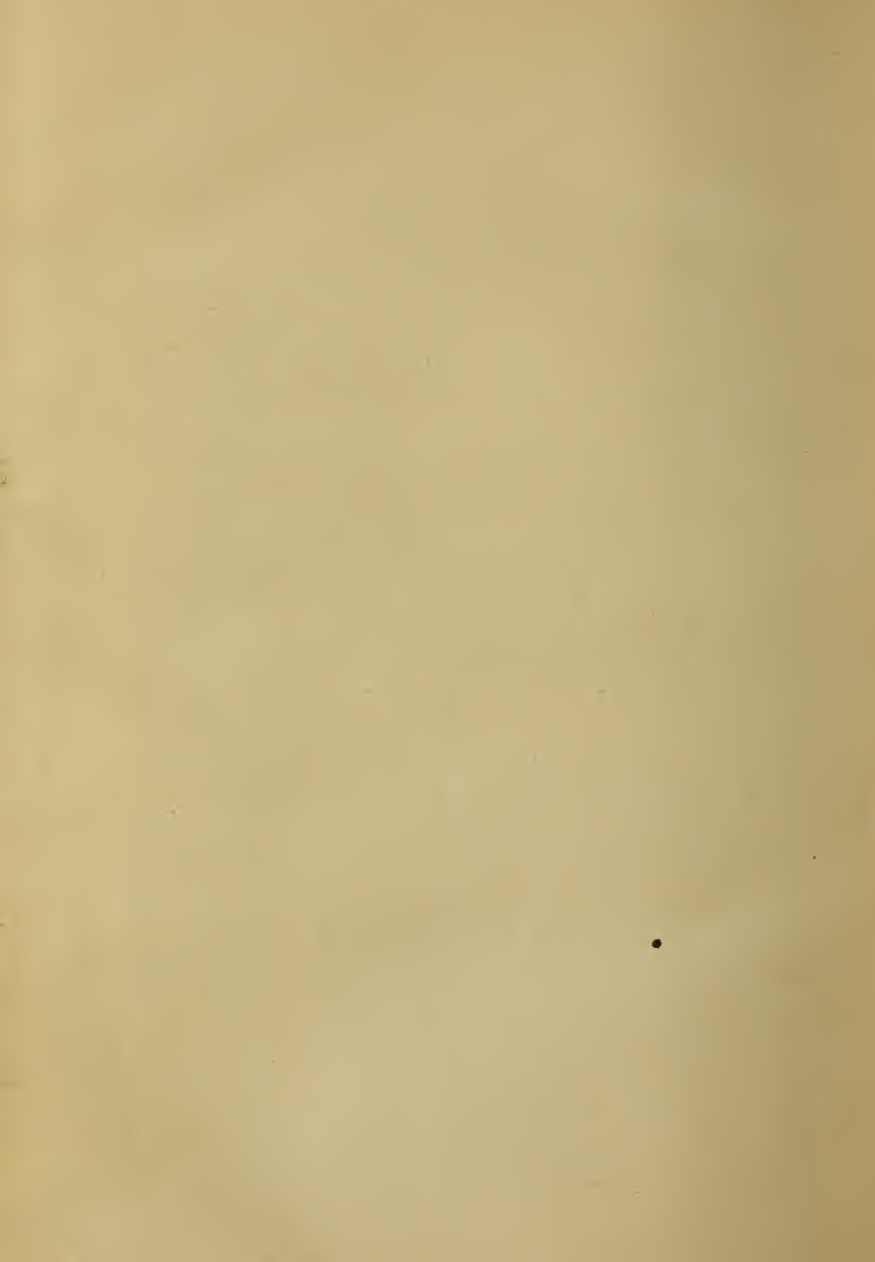
Second Semester Begins Tuesday, January 7.
Day of Prayer for Colleges..... Thursday, January 30.
Commencement..... Thursday, May 7.
First Semester Begins..... Wednesday, September 23.

TABULAR VIEW OF DAILY EXERCISES. FIRST SEMESTER.

	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
7:30-8:30	Hebrew a. Gen. Church Hist.	Hebrew a. Hist. Doct. a. 1895, '97. Hist. Doct. b. 1896.	Hebrew a. Gen. Church Hist.	Hebrew a. Hist. Doct. a. 1895, '97. Hist. Doct. b. 1896.	Hebrew a. Gen. Church Hist.
8:30-9:30	Hebrew c. 1896. Hebrew e. 1895, '97.	Hebrew d. 1896. Hebrew f. 1895, '97.	Hebrew c. 1896. Hebrew e. 1895, '97. Ch. Hist. c. 1895, '97. Germ. Theol. 1896.	Hebrew d. 1896. Hebrew f. 1895, '97.	Aramaic. 1896. Ch. Hist. c. 1895, '97. Germ. Theol. 1896.
9:30-10:30	New Test. b. 1895, '97. New Test. d. 1896. Prac. Theol. a.	Jesus' Teach. 1896. Paul's Teach. 1895, '97. Prac. Theol. a.	New Test. b. 1895, '97. New Test. d. 1896. Prac. Theol. a.	Jesus' Teach. 1896. Paul's Teach. 1895, '97. Prac. Theol. a.	Sight Greek. Prac. Theol. a.
10:30-11:30	New Test. a. Syst. Theology.	New Test. a. Syst. Theology.	New Test. a. Syst. Theology.	New Test. a. Syst. Theology.	New Test. Int.
2:00	Homiletics. 2:30 Elocution.	Homiletics.	Homiletics. Elocution.	1:00. Hist. Sem. Homiletics. Elocution.	
4:30	Chapel Prayers.	3:00 Preaching. Chapel Prayers.	4:00 Lecture.	3:45 Prayer Meeting. Chapel Prayers.	

TABULAR VIEW OF DAILY EXERCISES. SECOND SEMESTER.

	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
7:30-8:30	Hebrew a. Gen. Church Hist.	Hebrew a. Hist. Doct. a. 1896, '98. Hist. Doct. b. 1897.	Hebrew a. Gen. Church Hist.	Hebrew a. Hist. Doct. a. 1896, '98. Hist. Doct. b. 1897.	Hebrew a. Gen. Church Hist.
8:30-9:30	Mess. Proph. 1896, '98. O. T. Theol. 1897. Christ. Evid.	O. T. Int. Christ. Evid	Mess. Proph. 1896, '98. O. T. Theol. 1897. Ch. Hist. c. 1896, '98. Am. Theol. 1897. Christ. Evid.	O. T. Int. Christ. Evid.	Church Hist c. 1896, '98. Am. Theol. 1897. Christ. Evid.
9:30-10:30	New Test. c. 1896, '98. New Test. e. 1895, '97. Science and Rev.	New Test. f. 1896. New Test. e. 1895, '97. Prac. Theol. b.	New Test. c. 1896, '98. New Test. e. 1895, '97. Science and Rev.	New Test. e. 1895, '97. Prac. Theol. b.	New Test. c. 1896, '98. Science and Rev.
10:30-11:30	New Test. a. Syst. Theology.	New Test. a. Syst. Theology.	New Test. a. Syst. Theology.	New Test. a. Syst. Theology.	New Test. Int.
				1:00 Hist. Sem.	
3:30	Elocution. Homiletics.	3:00 Preaching.	3:00 Elocution. 3:00 Homiletics.	3:45 Prayer Meeting.	
4:30	Chapel Prayers.	Chapel Prayers.	4:00 Lecture.	Chapel Prayers.	



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